Here Active, and Mysterious Art you see
Contracted in a Small Epitomie;
Soon Gain'd with practise; thus ỹ meangst Wit
Makes a Diversion of a Benefit.
Thus either Sex, or Age may, old, or young
With Nimbler Pen, out-post the Nimble Tongue.
Thus to thy Lasting Fame it shall be said;
Rich Lives in Characters, tho' Rich be Dead.

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THE

PEN's DEXTERITY;

OR, THE

Ingenious and Uſeful ART of Writing

SHORT-HAND.

CONTAINING

TWENTY COPPER-PLATES,

(Curiouſly engraved in the Author's Life-Time for the Uſe of his Scholars) of all the Letters, Characters, and Contractions uſed therein.—With Rules and Directions explaining the ſame to the meaneſt Capacity.

Whereunto are added,

Law-Terms, with other Diſcourſes, as on War, Trade, Birds, Beaſts, Fruit, Vermin, *&c.*

By JEREMIAH RICH.

THE TWENTIETH EDITION.

Leeds:
PRINTED FOR JOHN BINNS,
(1792.)
(Price One Shilling and Six-Pence.)

The Alphabet of the Lettors in Characters.

Each Character stands for a word at over each letter appeareth

after a	/	bl	ь	la	⌣
be b	1 or	br	ь	lk	⌣
c hurch child	c	cl	⌢	lm	⌣
d	thing	cr	⌢	ln	⌣
men e	eat	dr	⌢	lp	⌣
f	of	fl	⌢	ls	⌣
g	god	dw	⌢	lst	⌣
hs pit	all die	fr	⌢	lt	⌣
h	h	gl	⌢	mp	⌣
i	king	gr	⌢	nd	⌣
k	lord	kn	⌢	ng	⌣
l	man	pl	⌢	nk	⌣
m	in	pr	⌢	ns	⌣
n	order	sc	⌢	nst	⌣
pr in cip o	ake	sk	⌢	nt	⌣
p qu	gestion	sl	⌢	rd	⌣
q	q	sm	⌢	rk	⌣
reign sm all	ant	sn	⌢	rl	⌣
s	s	sp	⌢	rm	⌣
t	thee	st	⌢	rn	⌣
u	you	str	⌢	rp	⌣
w her	fore	tr	⌢	rs	⌣
x am	ple	tw	⌢	rst	⌣
jerus	alem	str	⌢	rt	⌣
y is	his	tr	⌢	ngr	⌣
z					

The Double Lettors to begin and end words. etc:

⌣	Double-
⌣	consonants
⌣	to be got
⌣	by heart
⌣	
⌣	blessed
⌣	glory
⌣	knowledg
⌣	shalt
⌣	impedi:
⌣	ment
⌣	th }
⌣	that }
⌣	
⌣	thus
⌣	this
⌣	theise
⌣	theire
⌣	grace
⌣	how to
⌣	place the which are

b	a i o u
f	a i o u
p	a i o u

Vowels foure

m

t

u

THE

PEN'S DEXTERITY.

SECT. I.

Of the Alphabet of Letters or Characters.

THE firſt thing to be learnt in this incomparable Art, is the Alphabet of Letters, which muſt be done ſo perfectly, according to the true Shapes expreſſed in the Copy, that you may be able exactly to write any of them readily without looking on the ſame, becauſe they are the great Part of that Foundation upon which you are to proceed in the attaining the following Work; every Letter ſtanding for a Word in the Practice of this Art.

SECT. II.

Of the Double Conſonants.

THESE Double Conſonants are no other than the Letters of the Alphabet joined together, and therefore are no Charge to the Memory; the Alphabet being perfectly got by Heart as is before ſhewed; and in the making of theſe double Letters you muſt obſerve, that ſtill the ſecond Letter is joined to the firſt, where you end the former, without removing Pen from Paper.

SECT. III.

Of ſome Double Conſonants to be got by Heart.

THESE Double Conſonants are of great Uſe, and expreſſed in the laſt Column of the Page engraven, and they ſtand for Words: *bl.* ſtanding for bleſſed; *gl.* ſtanding for Glory; *kn.* for Knowledge; *ſh.* for ſhalt; *mp.* for Impediment; a ſmall *c.* for *th.* or that; a double *c.* joined together ſtands for ſeveral Words, thus, this, theſe, their; and this is no Trouble in reading, the Senſe making up that Defect whereſoever theſe Words are uſed; and the laſt there is *gr.* for Grace. See *Plate* 1. A.

How

How Words are expreſſed by *(e)* either before the Vowels or after in theſe Examples, either by the Table or otherways, in ſeveral long Words and Names at the Beginning or ending of Words, as in theſe following Examples will appear.

When (e) *muſt be omitted.*

When *(e)* comes before a Word, it muſt be omitted, as in theſe Words:

em. en. el. ef. es. ex. er.

(e) when it follows a Word, it muſt be omitted, as in theſe Words:

de. be. pe. te. ge.

bend		ye.		eniquitie	
bet		Thus to writ be alſo		elſe	
det				equitie	
lend		Ye		eſtate	
let		me		excell	
me		we		expired	
rend		tree		Ezrom	
ſend		hee		Ezekias	
tel		ſhee		Eliakim	
we		free		Eliud	

SECT.

SECT. IV.

Of the Four Vowels, and how they are to be placed about any Letter.

THE four ſingle Vowels are *a*, *i*, *o*, *u*, and there is no need of making a Diſtinction between the *u* Vowel and *v* Conſonant, as will appear in the following Method; and by the ſame Rule, there is no Uſe in this Art either of Dipthongs or Double Vowels: The Intent of the Practice of ſhort and ſwift Writing, aiming only at Sounds of Words, not the Truth of Spelling: For placing the four Vowels about any Letter, I have in the *Plate* 1. A. given you ſix Examples, in which you have all the Variety of thoſe Letters contained in the Alphabet, whether upright, ſidewiſe, or flat; and therein have ſo clearly ordered the Vowels, that I think it impertinent to reiterate ſingly that which is ſo plain and perſpicuous; therefore I ſhall refer you abſolutely to thoſe Examples of Words, that are only expreſſed by the Rule of the Alphabet which immediately follows. See *Plate* 10. A 2.

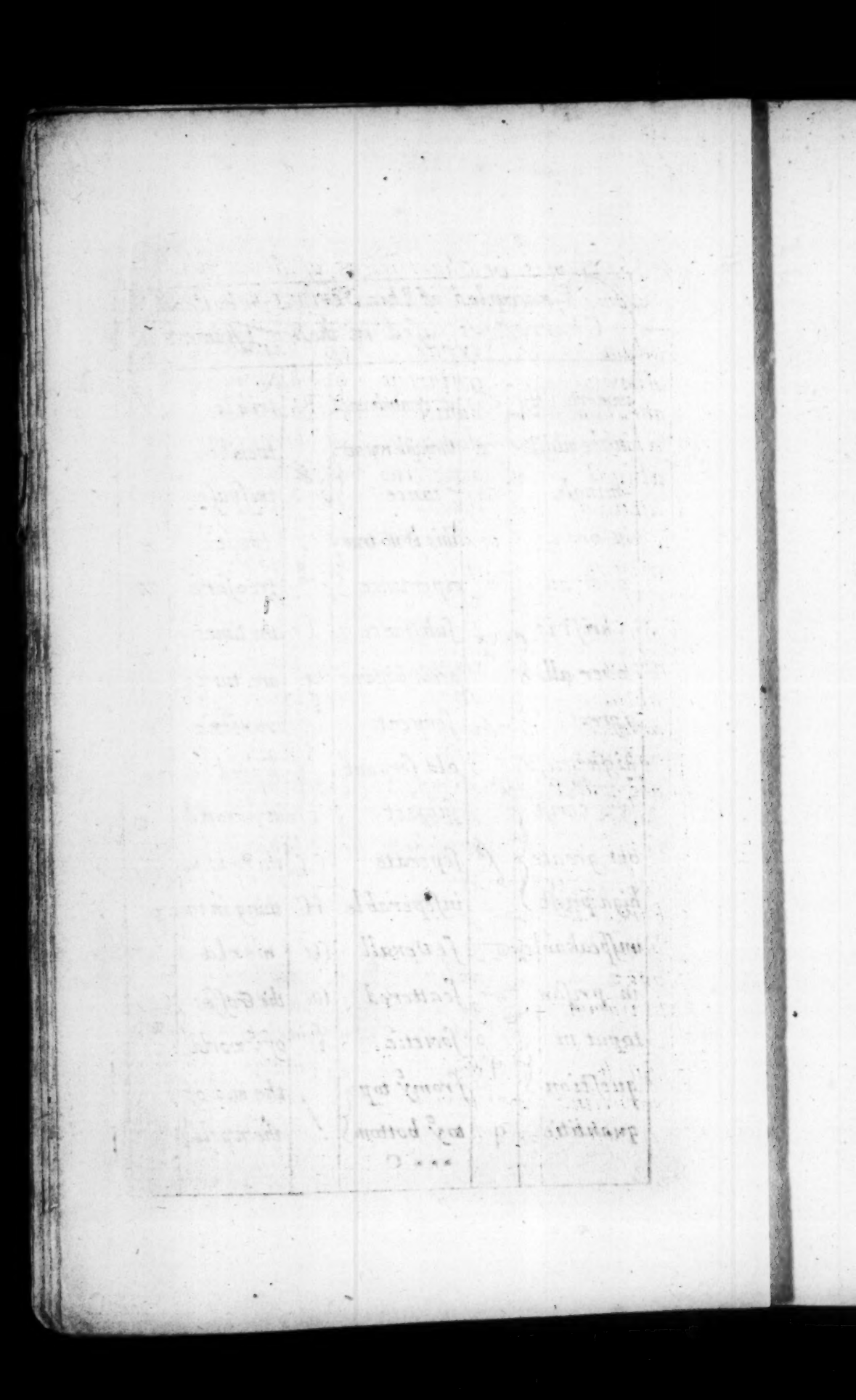
Mr. *John Willis*, the Divine, the firſt Publiſher of the *Art of Short Writing*, in his Art of *Stenography*, hath ſpent much Time

and

and		cure		everie		hath	
as		change		except		heaven	
all		cleare		enemies		holy	
are		craft		evermore		hope	
art		changed		evill		happie	
afraid		cruil		extoll		honour	
alone		delight		faſt		heare	
away		deride		fruit		hemd	
alſoe		deare		feare		heapes	
bleſt		dare		foes		heathen	
bent		defence		favour		hell	
bring		downe		full		in	
braine		direct		furious		iuſt	
bound		deſire		falce		jewiſh	
broke		delay		forbeare		iron	
bruſe		defame		give		iudge	
blood		Exerciſe		glory		infernall	
battel		eare		good		incline	
chaire		eake		grace		impaire	
coaſt		earth		guide		idol	
crave		earlie		goodneſs		jacob	

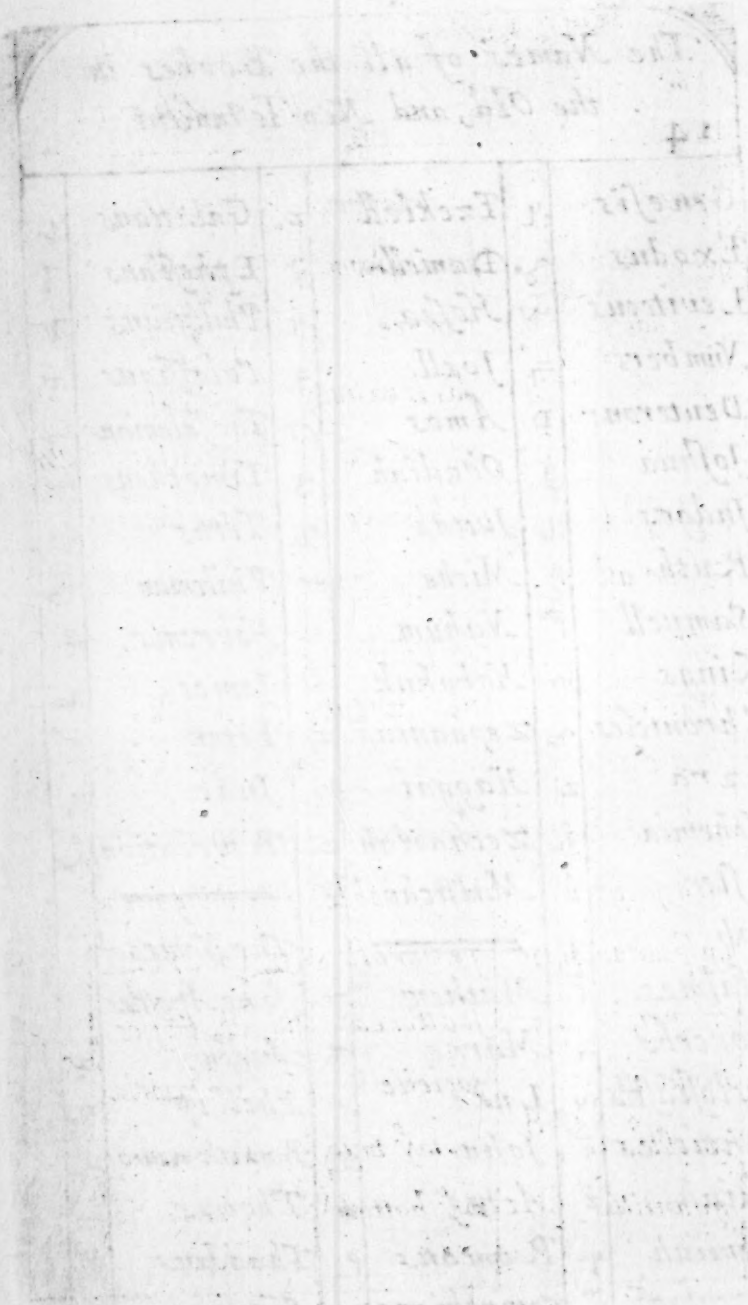
knowne		mark		pure		set	
keepe		matters		peace		side	
keepeth		mercie		put		save	
kings		now		paine		sore	
kisse		never		poore		sight	
keene		neighbour		pitt		tarrie	
kingdom		neglect		potters		truth	
knowledg		noble		possest		take	
let		not		quake		trust	
law		night		quaile		upright	
life		nor		quietly		untill	
like		once		quight		unto	
laud		old		render		uaine	
lord		oppress		right		uexed	
looke		our		refuse		walke	
liveing		offend		remaine		worke	
man		onely		rebuke		while	
men		offer		rend		where	
more		nett		rulers		yet	
morn		of		rage		yea	
mind		once		sin		yeild.	

adam		cyrus		hanun	
Aaron		centurion		haman	
abraham		daniel		herod	
abel		darius		herodias	
abigal		demetrius		isaack	
anna		demas		jacob	
aram		dinah		jethro	
ammon		enoch		joseph	
assa		eli		juda	
abiram		ezra		jael	
abihu		elijah		jezabel	
absalon		elias		judas	
amalek		eve		ishmael	
ananias		esau		Kain	
alexander		elymas		lamech	
balam		esther		lot	
balak		elizabeth		laban	
belshazzer		er		levi	
barnabas		felix		lazarus	
baruch		gideon		micaiah	
boaz		goliah		manoha	
benjamin		gaal		mordecai	
baal		gehazi		melzar	
caleb		gog		mary	
cornelius		hiram		martha	
corah		hannah		miriam	
cosbi		hophni		michol	



Examples of Ideas and Symbolicall Charracters used in the New Testament.

immortallity		in remembrance	R	trible	/
in the midst	=	through repent-		tremble	≀
mingle	≡	tance		treſpaſs	//
in order		this is no true		trinitie	///
over all		repentance		treaſure	////
Chriſt is		ſubſtance	ſ	the times	
over all		great ſubſtance		are turnd	-/
a greate		ſerpent		varietie	///
high prieſt		old ſerpent		world	⊙
Jeſus chriſt		ſubject	r	in ye world	⊙
our greate		ſeperate	ſ ſ	there is no	
high prieſt		inſeperable	ſſ	thing in the	o
unſpeakable		ſeverall	ſſſ	world	
in priſon		ſcattered	ſſſſ	the Groſſes	
toput in		ſocietie		of y^e world	⊕
queſtion		from y^e top		the end of	
quantitie	q	to y^e bottom		the world	)



The Names of all the Bookes in the Old, and New Testament.

Genesis	׀׳	Ezekiell	׳׀	Galatians	׳׀׳
Exodus	׳׀׳	Daniell	׳׀׳׳	Ephesians	׳׀׳׳׳
Levitecus	׳׀׳׳׳	Hosea	׳׀׳׳׳׳	Philipians	׳׀׳׳׳׳׳
Numbers	׳׀׳׳׳׳׳	Joell	׳׀׳׳׳׳׳׳	Colossians	׳׀׳׳׳׳׳׳׳
Deuteron:	׳׀׳׳׳׳׳׳׳	Amos	׳׀׳׳׳׳׳׳׳׳	Thessalonians	׳׀׳׳׳׳׳׳׳׳׳
Joshua	׳׀׳׳׳׳׳׳׳׳׳	Obadiah	׳׀׳׳׳׳׳׳׳׳׳׳	Timotheus	׳׀׳׳׳׳׳׳׳׳׳׳׳
Judges	׳׀׳׳׳׳׳׳׳׳׳׳׳	Jonah	׳׀׳׳׳׳׳׳׳׳׳׳׳׳	Titus	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳
Ruth	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Micha	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Philemon	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳
Samuell	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Nahum	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Hebrews	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳
Kings	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Habakuk	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	James	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳
Chronicles	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Zephaniah	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Peter	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳
Ezra	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Haggai	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Jude	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳
Nehemia	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Zechariah	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Revelation	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳
Ester	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Malachi	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳		
Job	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳			The Names of	
Psalmes	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Mathew	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	some Apostles	
Proverbs	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Marke	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳	Andrew	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳
Ecclesiastes	׳׀׳׳׳	Luke	׳׀׳׳	Phillip	׳׀׳׳׳
Canticles	׳׀׳׳׳	John	׳׀׳׳	Bartholomew	׳׀׳׳׳
Isaiah	׳׀׳׳	Actes	׳׀׳׳׳	Thomas	׳׀׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳׳

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or Dou
Shelton
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by the
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of W
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Rule
graven
13, the
of the
ment,
Marks
be disc

and Pains in ſhewing what Letters may be omitted, and yet the Word properly ſounded, which he calls the Abbreviation of all Words; wherein he ſhews how the Choice of the ſounding Letter or Letters in a Word are uſed, whether Double Vowels or Double Conſonants; and after him Mr. *Shelton* hath done the like.

All which in this following Work are more completely performed without thoſe tedious Diſcourſes, and very plainly laid open to your Sight in all the engraven Pages contained in the Book; wherein the Words are at large engraved, and the Word by the Character and Rule performed ſo, that the firſt Rule here propoſed by the Alphabet is completed with more Variety of Words according to that Rule, than hath been uſually performed; to which Rule you have five complete Pages of engraven Examples before, *viz.* 10, 11, 12, 13, the *Plate* 14. only, which is the Names of the Books of the Old and New Teſtament, being mixed with three or four Marks, which follow in the next Section to be diſcourſed of in order.

SECT.

SECT. V.

Of the Prepoſitions and Terminations, commonly called Marks for long Words.

NOW ſuppoſing that you are completed in the former Rule laid down by the Alphabet by which (ſome ſay) any Word may be writ; yet that Words may be more expeditiouſly performed than by the firſt Rule, eſpecially if long, this more ſhort and ſpeedy Way is plainly laid down by ſeveral Examples, as in the former. And now your Work in *Plate* 17. B. preſented to your View, muſt be learnt as perfectly by Heart, as your firſt Page to your former rule, becauſe the Foundation of this ſecond Rule depends upon it.

Of Prepoſitions and Terminations, we have in this Book expreſſed ſeventy-ſix; all exactly performed according to the Character expreſſed in the Pſalms and Teſtament, to ſave the Learner Labour, or his tedious Search for the Help of his more eaſy Attainment of this Art. See *Plate* 17. B.

They are generally made without the Removal of the Pen; by writing them over ſometimes with Care, you will find them ready to make, and not difficult to remember. Here are two Pages of Examples of Words, writ by the Rule of the Alphabet, joined with thoſe of the Prepoſitions and Terminations, aad expreſſed in one hundred and twenty-four Examples. See *Plate* 18. B 2. and 19. B 3.

SECT

Prepositions how to begin long words.				Terminations how to end long words.			
ab	1	pru	ſ	cation	ɵ	us ver	ð ˋ
ac	r	ſus	f	ation	a	ceive	(
af	⌐	ſuf	ſ	lation	ʊ	nor	ſ
ad	⌒	re	ɾ	ieſs or lye ration	˘ ß	ſend	ſ
all	⌒	mount	ɯ	nation	n	ſed	ſ
am	⌐	ment	m	ſion	8	ſon	(
an	⌐	tempt	T	union	u	ſun	
ap	⌐	under	v	count	∩	ger	ɥ
as	⌐	ſur	ſ	ſent	o	tend	ſ
afr	⌐	un	∟	ɾent	⊿	ding	ɔ
camp	⌐	up	ɔ	ſever	ſ	din	
con	∧	ut	⟩	ture	h	mer	ſ
cor	ɾ	col	~	ternall	⊢	mor	
de	ɔ	pal	⌒	trance	◻	full	ɻ
dis	?	as	ſ	ever	ρ	cord	ɾ
pra	b	at	1	itie neſs	:	end	ɔ
pre	ɓ	apr	⌒	ing	–	ſend	ɻ
pri	⌒	com	ʊ	ſerve	S	ning	ɥ
pro	∩	circum	ɢ	there	ε	vert	ɒ

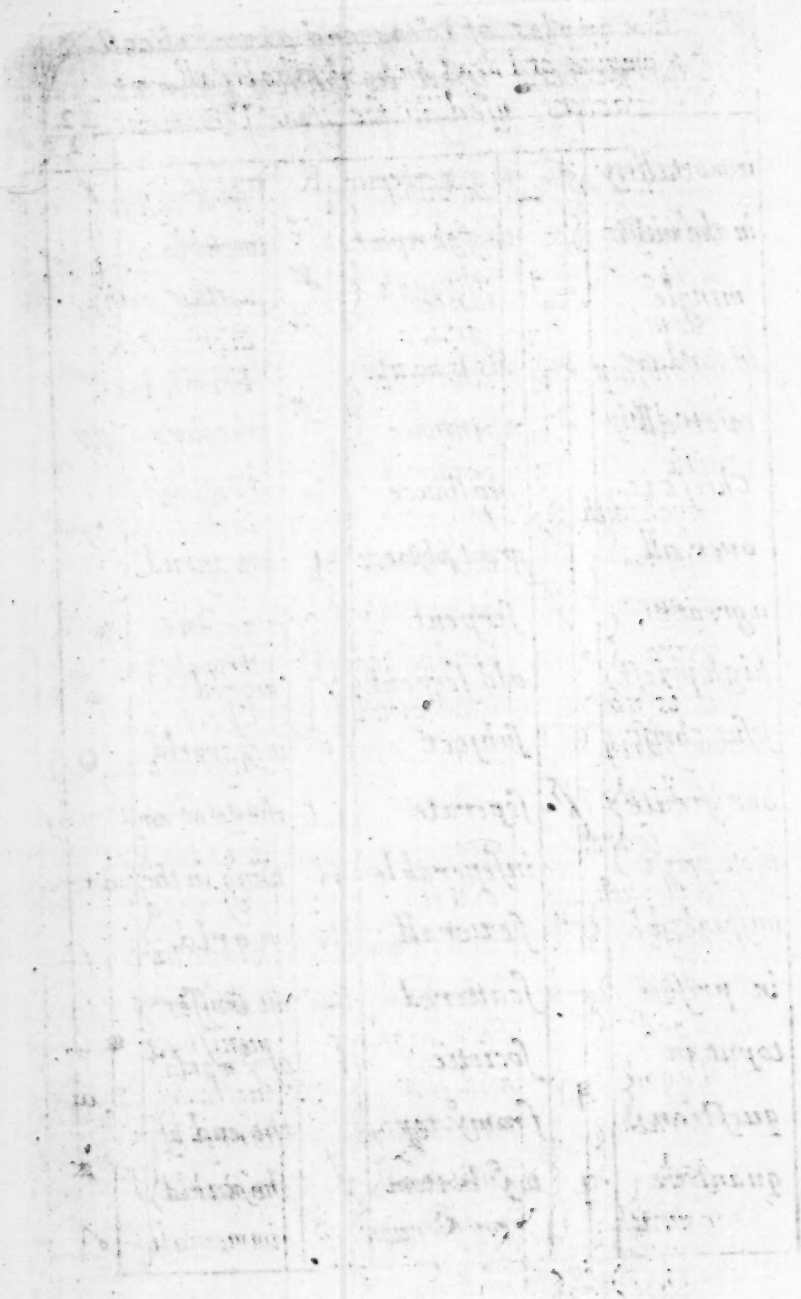
actions		containe		expiration	
according		confide		examination	
account		confute		acceptation	
amount		consume		earthlie	
assent		consult		forecast	
assenting		confess		forsakest	
amounting		correction		forgeting	
accounting		conspire		flatterers	
consenting		countenance		fowler	
content		deceitfull		faithfully	
contempt		despite		forgeteth	
temptation		dispatch		greevious	
contemplation		destroyed		gladness	
comition		declare		guiltyness	
comotion		degree		heavenly	
consolation		dignitie		happily	
condition		described		houshold	
confusion		deserve		helpless	
commune		deceitfull		hardness	
commit		despise		harmless	
common		deserned		innocent	
command		defamation		incline	

Examples of long Words writ by both Rules of the Marks, and Alphabet, for Abreviation.

kindneſs		nobillitie		righteousnes	
kindeſt		neighbourly		righteouſly	
kiſſes		namely		royall	
knowing		narrowly		reproove	
keeper		nouriſhed		remorſe	
kindled		oppreſſion		remaine	
kindly		offerings		ſubvert	
lamentation		offended		ſentence	
lamenteth		omiſſion		ſalvation	
liberall		obſervation		ſilver	
leſure		praiſed		ſaviour	
lightneſs		preſumption		ſuſtaine	
likely		prefered		ſurmount	
lovely		prayer		torment	
lovelyneſs		prayeth		therefore	
mountaine		praying		tormented	
mightily		preſumptious		temptation	
mortallity		proffereth		unceſſantly	
maintaine		profound		vehemently	
many fould		quallitie		uncorrupt	
miſchiefe		quallificatiō		wax eth	
materiall		quarter		wickedly	

advance	⌒	between both	1·1	circumsition	♄
adultry	♋	babilon	♇	conversation	ππ
angell	♌	babilon is fallen	♇	contrary	✗
the Angells that fell	♌	abound	|	conclude	△
arguments	♎♎	aboundance	|||	dreadfull or danger	☽
attributes	//	abreviate	ı	divill	☓
almightie	∠	christ	×	your adversary ye divill	☊
all over the World	⊙̃	christ Jesus	+		
he is above all	⊙̊	Jesus christ	†	deminish	,
among	△	crucifie the Cross of christ	‡	doctrine	♐
behould		compassed about	◎	destruction	♋
beloved	♭			everlasting	⁝!
bretheren		there is no condemnatiō to them that are in christ		eternitie	⌒
beleeve	♓♭			even	=
above	ı			uneven	≠
belowe	!			even at the right hand of God	⅄=
behinde	·ı	christ at the right hand of God		equall	♊♊
before	ı·		⅄×	unequall	♊♊
both	ıı			equall with God	♊♊
both together	H	circumsition	♁		

fearfull or infinite		through feare		from east to west from	
finite		through grace		north to south increase in	
follow		through greife		knowledge through	
fellowship		gathered together		knowledge in the lord	
freindship		the most high		the eyes of	
faith		the most holy		God	
through faith		hand in hand		through Jesus	
through patience		hand joyned in hand		liberty large liberty	
feare		Jehovah		long liberty	
this is no true faith		eyes		it is long of mee	
this is no true feare		citty		a long time	
God through Christ		first of all		a little time	
the most high god		last of all		ministers	
a false god		both high and low		mistake	
the wrath of god		rich and poore through		through mistake	
great wrath		Justification		immortall	



Examples of Ideas and Symbolicall Charracters used in the New Testament.

immortallity	☍	in remembrance	R	trible	/
in the midst	⌶	through repent-		tremble	⦚
mingle	≡	tance	✗	trespass	//
in order	⩛	this is no true		trinitie	///
over all	∴	repentance	ℓ	treasure	////
Christ is over all	✕	substance	ſ	the times are turnd	7
		great substance	ɣ		
a greate high priest	ſ	serpent	⦚	varietie	⫴
		old serpent	⦚	world	⊙
Jesus christ our greate high priest		subject	ſ	in ye world	⊙
	ſ✕	seperate	ſ ſ	there is no thing in the world	○
		inseperable	ſſ		
unspeakable	⊽	severall	ſſſ		
in prison	⊽	scattered	ſſſ	the Grosses of ye world	⊙
to put in question	⨳	societie	ſ		
		from ye top		the end of the world	☽
quantitie	⨳	to ye bottom	!		

SECT. VI.

Of Ideas and Symbolical Characters.

THESE ſerve for Words and Sentences, and are mixed with the two former Rules for Abbreviation; therefore you need not fear either their Burthen to the Memory, or the Difficulty in the attaining of them; they are more conciſe than the former Rules, and therefore added to them, being to be learnt almoſt as ſoon as writ, and are a good Introduction to the following Rule of Contractions.

There are three Pages of theſe Characters all correſpondent to the Rule of our Author in his Teſtament and Pſalms, whereby the Learner may read exactly, and become Maſter of this Art without an Inſtructor. See *Plate* 20, 21, 22. C.

SECT. VII.

The Explanation of the firſt four Rules of Contractions, contained in Plates 31, 32.

THE firſt Rule is expreſſed by one Tittle, and thus diſpoſed: At the middle of a Subſtantive, the Tittle on the left Hand againſt the middle of the Subſtantive

tive ſignifies *to come to.* Of this you have ſeveral Examples in the graven Copy of Contractions at the Beginning of the firſt Page.

The Tittle on the right Hand, againſt the Middle of the Subſtantive, ſignifies *to depart from.* Of which alſo the Examples follow in the graven Copy, to which I refer you.

The ſecond Rule is expreſſed by two Tittles, and theſe are diſpoſed into ſix ſeveral Places about the Subſtantive.

The firſt Place is directly over the Head of the Subſtantive, and ſignifies *Men* or *Sons.*

The ſecond on the left Hand, is even with the Head, and ſignifies *Saints.*

The third is on the right Hand, even with the Head, and ſignifies *Women* or *Daughters.*

The fourth about the Subſtantive is even at the Bottom on the left Hand, and ſignifies *Servants.*

The fifth is on the right Hand, even with the Bottom, and ſignifies *Children.*

The ſixth and laſt Place is directly under the Bottom of the Subſtantive, and ſignifies *People.*

The third Rule is expreſſed by three Tittles, and hath eight Places diſpoſed about the Subſtantive.

Th

The firſt Place is directly over the Head, and ſignifies *Laws*.

The ſecond is even with the Head of the Subſtantive on the left Hand, and ſignifies *Ways*.

The third is even with the Head on the right Hand, and ſignifies *Love*.

The fourth is againſt the middle of the Subſtantive on the left Hand, and ſignifies *Works*.

The fifth is againſt the middle on the right Hand, and ſignifies *Power*.

The ſixth is even with the Bottom of the Subſtantive on the left Hand, and ſignifies *Worſhip*.

The ſeventh is even with the Bottom, on the right Hand, and ſignifies *Fear*.

The eight and laſt Place about the Subſtantive is directly under the Bottom, and ſignifies *Wiſdom*.

The fourth rule hath two Tittles diſpoſed one under another, and ſix Places about the Subſtantive.

The firſt Place directly over the Head of the Subſtantive, and ſignifies *Doctrine*.

The ſecond even with the Head, on the left Hand, and ſignifies *called*.

The third even with the Head, on the right Hand, and ſignifies *far enough*.

The fourth even with the Foot of the Subſtantive, on the left Hand, and ſignifies *backſlide*.

The fifth is even with the Foot, on the right Hand, and ſignifies *joined*.

The ſixth is directly under the Foot of the Subſtantive, and ſignifies *Beauty*.

SECT. VIII.

The eleven following Rules have each of them four Places allotted about the Subſtantive, (as in Plate 32. D 2. Plate 33. D 3.) *and are thus diſpoſed.*

THE fifth Rule, expreſſed by the Character *h* over the Head of the Subſtantive, ſtands for *Happineſs*.

Againſt the Middle of the Subſtantive, on the left Hand, it ſtands for *Heavineſs*.

And on the right ſide of the Subſtantive, againſt the middle, it ſignifies *Holineſs*.

Under the Bottom of the Subſtantive it ſignifies *Humility*.

The ſixth Rule is expreſſed by the Character *k*, which placed over the Head of the Subſtantive, ſignifies *Calamity*.

On the left Hand, againſt the Middle, *Kindneſs*.

On

On the right Hand, againſt the Middle, *Coldneſs.*

And underneath the Subſtantive, it ſignifies *Covenant.*

The ſeventh Rule is expreſſed by the Character *l*, about the Subſtantive, and that over the Head ſignifies *Labour.*

Againſt the Middle, on the left Hand, it ſignifies *Life.*

On the right Hand, againſt the Middle, it ſignifies *Loſs.*

And underneath, it ſignifies, *Humiliation.*

The eighth Rule is expreſſed by the Character *m*, which over the Subſtantive ſignifies *Majeſty.*

On the left Hand, againſt the Middle, *Miſery.*

On the right Hand, againſt the Middle, *Mercy.*

And underneath, it ſignifies *Multitude.*

The ninth Rule is expreſſed by the Character *n*, and that over the Head of the Subſtantive ſignifies *Nature.*

Againſt the Middle, on the left Hand, *Neceſſity.*

On the right Hand, againſt the Middle, *Negligence.*

And underneath the Subſtantive, it ſignifies *Number.*

The

The tenth Rule is expreſſed by the Cha racter *p*, which over the Head of the Sub ſtantive ſignifies *Pains*.

Againſt the Middle, on the left Hand it ſignifies to *preſume*.

On the right Hand, againſt the Middle to *paſs away*.

Underneath the Subſtantive, it ſignifie *Puniſhment*.

The eleventh Rule is expreſſed by th Character *r*, and that over the Subſtan tive ſignifies *Righteouſneſs*.

Againſt the Middle, on the left Hand, t *run to*.

Againſt the Middle, on the right Hand to *run away from*.

And underneath, it ſignifies *Reſurrection*.

The twelfth Rule is expreſſed by th Letter *s*, and that over the Head of th Subſtantive ſignifies *Safety*.

On the left Hand, againſt the Middle o the Subſtantive, *Security*.

On the right Hand, againſt the Middl of the Subſtantive, *ſeparate*.

And underneath the Subſtantive, it ſig nifies *Subtilty*.

The thirteenth Rule is expreſſed by th Character *t*, and that over the Head of th Subſtantive ſignifies *taught*.

Againſ

Againſt the Middle, on the left Hand, *Teſtimony*.

Againſt the Middle, on the right Hand, *Torment*.

And under the Subſtantive, it ſignifies *Troubles*.

The fourteenth Rule is expreſſed by the Character *u*, and that over the Head of the Subſtantive ſignifies *Vanity*.

Againſt the Middle, on the left Hand, it ſignifies *Virtue*.

On the right Hand, againſt the Middle, *Voice*.

And underneath it ſignifies *Unity*.

The fifteenth and laſt Rule is expreſſed by the Character *w*, and that over the Head of the Subſtantive ſignifies *Want*.

On the left Hand, againſt the Middle of the Subſtantive, *when you come to*.

On the right Hand, againſt the Middle of the Subſtantive, *when you depart from*.

And underneath the Subſtantive, it ſignifies *Wonder*.

N. B. Now having repeated thus plainly in Words, the Rules more exactly engraven in Characters, for your Example and Imitation, as a pleaſant Diverſion, no burthenſome Taſk, I ſuppoſe any ordinary Capacity

pacity may by theſe few contrive other Words anſwering the Sentential Subſtances ſo clearly manifeſted with Deſign to promote the Perfection of this moſt ingenious Invention of our deceaſed Author.

SECT. IX.

Of Additional Contractions. Plate 33.

THE firſt of theſe Contractions is ſignified by the *Tittle* under the Subſtantive, and thus diſpoſed, as in the engraven Copy will appear, *to underſtand the Law.*

The ſecond is the common Character of *Goſpel*, the *Tittle* ſtanding under ſymbolically ſignifies *to underſtand the Goſpel.*

The third Contraction is *Scripture*, and is the common Character; the *Tittle* ſtanding under ſymbolically ſignifies *to underſtand the Scriptures.*

The fourth Character is the common Character of *Faith*, and the *Tittle* underneath ſignifies *to underſtand Faith.*

The ſecond Additional Contraction is *G.* turned on one ſide, which ſymbolically ſignifies *God will not give*; and the *Tittle* added over is in the ſecond Rule of Contractions, and ſignifies *Son*, but over the Head

The foure first Rules of Contractions which must be learnt according to their places as exactly as the Vowells Places, except by Tittles

1

to come
to Christ
to depart
from Christ
to come to god
to depart
from god
to come
to beleve
to depart
from ye faith
to come to
the world
to goe from
the world

2

Sons of god
Saints of god
daughters
of god
Servants
of god
Children
of god

people of god
3
lawes of god
waies of god
love of god
works of god
worship of god
power of god
feare of god

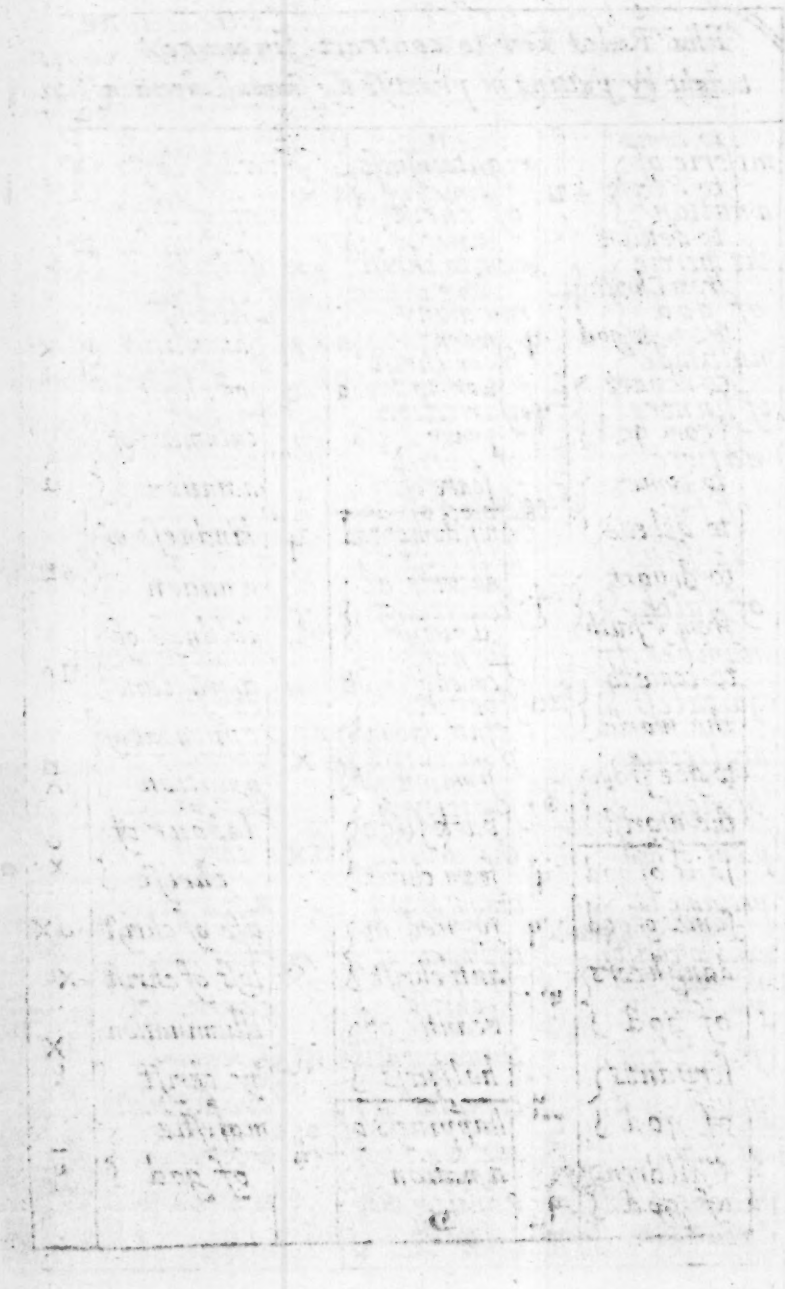
4

wisdom of god
doctrine of
devills
called of christ
far enough
from christ
back slide
from christ
joyned to
anti christ
beautie of
holiness

5

happiness of
a nation

heavines
of sin
holyness
of Jesus
humilitie
of christ
6
calamitie of
a nation
kindness of
a nation
coldness of
a nation
covenant of
a nation
7
labour of
christ
life of christ
loss of christ
illumination
by christ
8
majestie
of god



The Rules how to contract Sentences taught by putting in practise the severall directions.

miserie of a nation	-ꝛ	11 righteousnes of christ	ꝓ ×	vertue of christ	ꝓX
the mercie of god	ꝯ-	run to christ	ꝓ×	voice of the Spirit	ꝯ
multitude of sinners	·ꝯ	run away from christ	×ꝓ	unitie of the trinitie	ꝟꝟꝟ
9 nature of sin	·c	resurrection of christ	× ꝓ	15 want of christ	L ×
necessitie of faith	-c	12 safetie of holyness	r hꝛ	when you come to christ	LX
number of faithless	-ꝛ	securitie of sinners	r·ꝯ	when you depart from christ	× L
neglegence of most	-ꝛ	seperate from christ	×r	a wonder if such receive christ	× L
10 pains of hell	·h	subtilty of the devill	Ir		
presume to come to christ	·σ×	13 taught of god	ꝯ	these xi: last rules thus	
pass away from christ	×σ	testimonie of christ	/×	expresst by	
punishment of sin	·ꝯ	torment of hell	h′	Examples	
pains of hell torment	σ hꝛm	troubles of the world	·/	are suffitient to direct to	
		14 vanitie of the world	·o	their various	
				Uses.	

Additionall Contractions from which great varietie may be drawne at pleasure.

to understand
is expresst thus
by a tittle

to understand: the law · the gospell · ye scriptures · faith

g. turnd on one side signifies god will not give

god will not give: his son · his love · his mercie · his law · christ

in (order) is thus expresst

in order to the: wisdom of god · worship of god · law of god · feare of god

to (question) thus expresst

to question the: worship of god · ways of god · fear of god

to be joyned
thus expresst
to be joyned
to ye people of god
to be joyned
to the servants of god
to be joyned
to the children of god
to (imbrace)
thus expresst
to imbrace ye people of god
to imbrace ye saints of god
to imbrace ye cross of christ
a double-contraction expresst by two lettors
to be mercifull as god is merciefull
to be holy as god is holy

to be humble
as christ was humble
to be happie as the saints of god are happie
to be miserable as the world is miserable
the word (from)
how expresst
betweene two substantives
from god to man
from man to god
from heaven to earth
from earth to heaven
from nation to nation
from kingdom to kingdom

Head of the Subſtantive in that Rule, which ſignifies *God will not give his Son.*

The ſecond Sentence in this Contraction is *g.* turned on one Side, and the three *Tittles* placed even with the Letter *G* ſignifies *Love*; and this is according to the third Order of the four firſt Contractions, placed thus on the right Hand of the Subſtantive, and ſignifies, *God will not give his Law.*

The third Sentence is *g.* turned on one Side, and the Character *m.* placed againſt the Middle of the Subſtantive on the right Hand, according to the eighth Rule of Contractions, *m.* there ſignifying *Mercy*, and the Sentence there, *God will give his Mercy.*

The fourth Sentence is *g.* turned, and three *Tittles* over the Subſtantive, which ſignifies *Law*; this is in the third Rule of Contractions, and the firſt Place over the Subſtantive, which here ſignifies, *God will not give his Law.*

The ſixth Sentence is *g.* turned, and a Stroke made ſlopewiſe through the Subſtantive, which ſignifies *Chriſt*, according to our Author's own Practice, and here ſignifies *God will not give Chriſt.*

In the third additional Contraction, the firſt Sentence is in order to the *Wiſdom of*

 God,

God, and according to the third Rule of Contractions, placed in the eighth Place about the Subſtantive, which is directly under it.

The ſecond Sentence is in order to the *Worſhip of God*, which is contained in the third Rule of Contractions, the ſixth Place about the Subſtantive, againſt the Bottom on the left Hand.

The third Sentence is in order to the *Law of God*, and according to the third Rule placed over the Subſtantive in the firſt Place.

The fourth Sentence is in order to the *Fear of God*; and that by the third Rule of Contractions is even with the Foot of the Subſtantive on the right Hand, and hath the ſeventh Place about the Subſtantive. *in order* is ſymbolically expreſſed, the *o* ſtanding for *order*, and a *Tittle* put into the *o* ſtands for *in order*.

In the fourth Additional Contraction the firſt Sentence is, *to queſtion the Worſhip of God*, which is in the third Rule of Contractions, the ſixth Place about the Subſtantive, even with the Foot on the left Hand.

The ſecond Sentence is, *to queſtion the Ways of God*; and according to the third Rule of Contractions is in the ſecond Place abou

bout the Subſtantive, even with the Head on the right Hand.

The third Sentence is, *to queſtion the Fear of God*; and is in the third Rule of Contractions, the ſeventh Place about the Subſtantive, even with the Foot on the left Hand.

The fifth Additional Contraction; the firſt Sentence is, *to be joined to the People of God*, and the *n.* drawn from the Middle of the *g.* ſignifies *to be joined.* The two *Tittles* placed under the Subſtantive, according to the ſecond Rule of Contractions, in the ſixth Place, juſt under it, ſignify *People.*

The ſecond Sentence is, *to be joined to the Servants of God.* And in the ſecond Contraction, the Place of *Servants* is againſt the Bottom of the Subſtantive on the left Hand, expreſſed by two *Tittles.*

The third Sentence is, *to be joined to the Children of God*; and this in the ſaid ſecond Rule of Contraction is even with the Bottom of the Subſtantive on the right Hand, expreſſed by two *Tittles.*

The ſixth Additional Contraction; the firſt Sentence is, *to embrace the People of God*; where you ſee a Stroke through the *g.* ſignifies *to embrace the People*, placed as aforeſaid under the Subſtantive.

The ſecond Sentence is, *to embrace the Saints of God*; and in the ſecond Rule of Contractions, the Place of *Saints* about the Subſtantive is even with the Top on the left Hand.

The third Sentence is, *to embrace the Croſs of Chriſt*; and for this in the *Ideas* you will find *the Croſs of Chriſt*. and a Stroke through ſignifies *to embrace*.

The ſeventh Additional Contraction: The Addition of a double Contraction is expreſſed by two Letters; and the firſt of theſe is, *to be merciful as God is merciful*. In the Eighth Rule of Contractions, *Mercy* is placed againſt the Middle of the Subſtantive on the right Hand, and here is expreſſed in that Place as ſignificantly by a double *m*.

The ſecond is, *to be holy as God is holy*; and in the fifth Rule of Contractions, *holy* is againſt the Middle of the Subſtantive on the right Hand, and here expreſſed by a double *h*; this *h*. ſtanding for *holy*, and is implied to be doubly repeated.

The third is, *to be humble as Chriſt was humble*. In the aforeſaid fifth Contraction, *Humility* is directly under the Subſtantive, and here expreſſed by a double *h*.

The fourth is, *to be happy as the Saints of God are happy*; and in the ſaid fifth Rule of

of Contractions, the Place of *Happineſs is* juſt over the Head of the Subſtantive; and for the Place of *Saints*, you know it hath been given before in the ſecond Rule of Contractions, at the left Hand, even with the Top of the Subſtantive. Thus you ſee plainly, that more than one Contraction may be uſed with great Advantage.

The fifth is, *to be miſerable as the World is miſerable.* *Miſery* or *miſerable*, hath been alike uſed by our Author in his Practice; and the Place of *Miſery* about the Subſtantive is even againſt the Middle, in the eighth Rule of Contractions.

The eighth Additional by a double Contraction; the firſt, *from God to Man.* This Additional refers to the firſt Rule of Contractions, where you will find the *Tittle* placed againſt the Middle of the Subſtantive on the right Hand, and there it ſignifies *to go* or *depart from*; ſo that this is ſymbolically expreſſed, the *Tittle* ſtanding, *from God to Man.*

The ſecond, *from Man to God.*

Alſo theſe depend upon the firſt Contraction; and are ſo clearly ſhewn, that they require no further Explanation.

The

The Explanation of the ſecond Plate of Additional Contractions (Plate 44.) *ſhews how to abbreviate Words by the Letter* b.

FIRST, the Character *b.* againſt the Middle of the Subſtantive on the right Side, ſignifies *by*, as will plainly appear in the ſix Examples of the engraven Plate.

The Second Additional Contractions are by the Letter *d.* or nothing, which is in the fifth Place of *d.* in the Table, and muſt be put on the left Side, at the Foot of the Subſtantive, as will appear by the Examples in the aforeſaid Plate.

The Third Additional is, *to come to*, being only an Additional to the firſt four Rules that are explained in our former Impreſſion.

The Fourth Additional, *to depart from*, is alſo an Additional to the firſt four Rules, and explained as the former.

The Fifth Contraction is an Addition to the firſt of the four Rules expreſſed in four Examples, and needs no farther Diſcourſe.

The Sixth Additional is by the Idea and Symbolical Rules, and needs no other Direction.

The Seventh is an Additional to the ſecond of the firſt four Rules of Contractions, to which I refer you.

The Eighth Additional refers to the Third of the firſt four Rules, and is there explained.

The

The Explanation of the third Additional Plate of Contractions, Plate 45.

The firſt Additional Rule is, *be it far from*, and expreſſed by a double Diſtance from the Subſtantive on the right Side.

The ſecond Additional is an equal Diſtance from the Subſtantive, and ſignifies *before*, being placed on the right Hand of the Subſtantive.

The third Additional ſhews how to expreſs a Queſtion, and refers to the third of the firſt four Rules.

The fourth Additional refers to the ſecond Rule of the firſt four Rules of Contractions.

The fifth Additional ſhews that the *Tittles* placed near the Subſtantive ſignify, *to keep cloſe to*, &c. and refers to the third Rule of the firſt four Contractions.

The ſixth Additional refers to the ſecond Rule of the firſt four Contractions, &c.

The ſeventh Additional ſhews the Place of *d.* in a Contraction, placed on the left Side at the Foot of the Subſtantive, and ſignifies *to be delivered to*, &c.

The eighth Additional ſhews the Place of *d.* over the Head of a Subſtantive, and ſignifies *to be doubtful of*, &c.

The

The ninth Additional ſhews the Place of *d.* under the Subſtantive, and ſignifies *Depth.*

The tenth and laſt Additional ſhews the Place of *d.* at the Foot of the right Side of the Subſtantive, and ſignifies *to be delivered from*, &c.

The laſt Plate of Contractions hath every Rule not only expreſſed but explained.

Thus have I ended my Additions to the ſixth Edition of his Book, and may modeſtly aver more than Mr. *Rich* in his Life time did perform; he himſelf having publiſhed to the World, that the Table was not ſufficient to teach that Art, without his Aſſiſtance and Direction, although the Teſtament and Pſalms were then printed; but it is now apparent, that ſince the Publication of this Book, many have attained the Art without the aforeſaid Charge of the Author, and tedious Expence of Time.

F I N I S.

How to Abreviate b(by)		To goe from thus	
by the people of God	ɥ¡	to depart from the Almightie	⌒·
by the servants of God	ɥ¡		
by the law of Moses	m̈¡	to depart from repentance	·ʃ·
by the law of Christ	ẍi		
by the power of God	ɥ...¡	To depart from the devi[l]	x·
by the power of Christ	x...¡	To depart from babilon	ɛ·
Contractions by (d) or nothing		to depart from knowledg	⌒·
Nothing on this side Christ	,x	to depart from Christ	x·
Nothing on this side God	,ɥ	he comes to God	oɥ
Nothing on this side heaven	,h	then come to God	cɥ
Nothing on this side glory	,ɥ	then they that com to God	ċɥ
Nothing on this side death	,2	all that depart from God	ɥ⌒
To Come to, thus expreſt		Christ all in all	x⌒
to come to ye Almightie	:⌒	Christ over all	x⌒
to come to account	:⌒	God over all	ɥ⌒
to come to God through Christ	:ɥ	to come to the world	·o
		men of the world	·o
to come to judgment	·ɥm	servants of ye world	..o
to come to knowledg	·⌒	wisdom of the world	o.
to Come to repentance	·ʃ	love of the world	o···
to Come to babilon	·ɛ	Children of ye world	o..

be it far from god	4 1	a servant of god y^t	.4
be it far from Christ	x 1	keeps Close to God	
be it far from the people that love god	4 1	a saint that keepes close to God	.4
far be it from mee	- 1	a woman that keeps Close to God	4.
far be it from a Child of God	4. 1	Those that keepe close to God and will not depart from it	4ε
before the people of god	4 1	To be delivered to satha	
before the eyes of ye lord	ü 1	to be delivered to ye Law of sin	.C
before the great day	) 1	to be doubtfull of the love of God	.4
before the Judge	4 1	to be doubtfull of those that are not the people of God	.4.
before the day of death	2 1	the depth of the wisdom and knowledge of Christ	~x.
Is this the wisdom of god	.4	A saint desires to be delivered from the World	⊙)
Is this ye worship of god	..4	A saint desires to be delivered from the feare of Death	2.
are these ye servants of God	.4		
are these ye saints of god	..4		
are these ye laws of god	.4		
are these ye men of ye world	⊙		
To keepe close to the worship of God	..4		
To keepe close to ye Law of God	.4		
The people that keepe close to God	4		

Examples in the Law Terms, how Expresst by Mr. Rich3 Rules. (1)

Abbettors		commite		Fee farm	
Abjuration		comonfine		fee simple	
Action mixt		condition		felony	
Accord		coroner		fine force	
Acquital		cottage		forger	
Acquitance		Damage		foreſtaler	
Additions		declation		Gable	
Advonſon		defendant demurer		gaole	
Advent		devorce		gard	
Agreement		diſtreſs		greene wax	
Attach		diſclaimer		Hariot	
Baile		Eaſement		headborow	
baylife		election		homage	
barretor		enqueſt		hue and cry	
batterie		entre		huſtings	
billa vera		entruſion		Ideot	
burglarie		equity		impriſonment	
Capias		errour		inventary	
capite		eſcape		Joynture	
certificate		eſtate		Leaſes	
challenge		exaction		legacy	
Claime		execution		Latitate	
Clergie		exemption		leet	

Termes of the Law as Expreſt by the Former Page. (2)

Legacy		propertie		Fee taile	
Limitation		proteetion		talwood	
lollards		proviſion		tax and Tallage	
Mainprise		proviſo		Teſtament	
mandamus		purchaſe		title	
mannour		Quarels		tonnage	
mantion		Ranſom		travers	
maximes		rape		treaſon	
maynour		raunger		trial	
maintenance		rejoynder		trover	
miſpriſion		relation		Verge	
mittimus		releaſe		vert	
Nieſe		reliefe		view	
niſi prius		rents		villenage	
non claim		replevin		voucher	
nuſans		reſiäence		uſes	
Oyer & termuner		reſignation		uſuri	
Pannel		reverſion		utlarie	
patron		riot		Waive	
plauntiſe		robberie		w'apentake	
pleading		Salarie		warden	
pramunire		ſanctuary		ward mote	
preſentment		ſeſsions		warren	
proces		ſewers		waſt	
prohibition		ſurrender		wharfe	

Examples of Termes in building, of a Farm, of Warr, of Trades etc. in Characters (3)

a Groundplot		a Farm		an Armorer	
a Court		a Garden		a Cutler	
a yard		an Arbor		a Carpenter	
a Porch		an Orchard		a Turner	
an Entry		a Field		a Painter	
a Gate		a Pasture		a Potter	
a Foundation		a Medow		a Vintner	
a Worke		an Hedge		a Cook	
a Wall		a Ditch		a Baker	
Brick		a Plough		a Dyer	
a Pillar		a Harrow		a Silk man	
a Ball-cony		Hay rick		a Tanner	
the Roof		a Shock		Printer	
a Tile		of Corn		Stationer	
the wind-beam		a Sheaf		Barber	
the Couples		Warr		a Ship	
the Tenon		an Army		a Barge	
a Morteise		a Company		a Boat	
a Transom		a Troop		an oar	
a Rafter		a Generall		a Mast	
a Beam		a Colonel		a Cable	
Gutters		a Captain		an Anchor	

Examples of Fruits, Vermin Birds, Beasts, etc: in Characters (4)

an olive
a Caper
a Date
an Almond
a Nut
a Filberd
a Walnut
an Apple
a Pear-main
a Pippin
a Pear
a Cherry
a Plum
a Damsen
Grapes
Raisins
Figs

Vermin

a Worm
a Maggot
a Louse
a Flea
a Butterfly
a Frog
a Toad

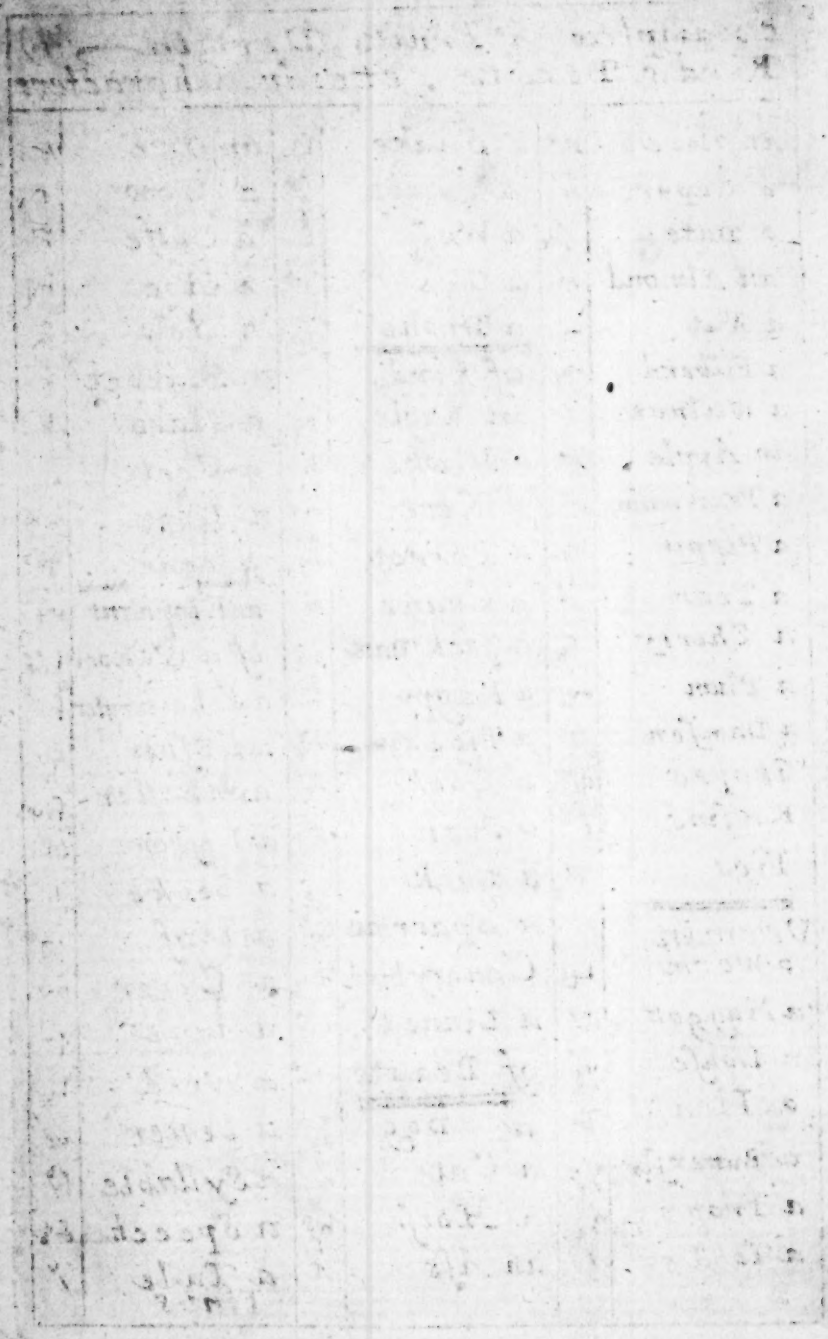
a Snake
a Snail
a Wasp
a Bee
a Drone

of Birds

an Eagle
a Hawke
a Kite
a Parrot
a Crane
a Jack Daw
a Magpy
a Pigeon
a Cock
a Hen
a Duck
a Sparrow
Canary bird
a Linnet

of Beasts

a Dog
a Cat
a Horse
an Ass

an Oxe
a Cow
a Calfe
a Hog
a Sow
a Rabbet
a Hare
a Goate
a Lion
a Bear
an Elaphant
of a School
a Schoolmaster
an Vsher
a Scholler
a Lesson
a Booke
a leaf
a Cover
a line
a Word
a letter
a Syllable
a Speech
a Tale

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